

but viewed against the vibrancy of Elsie's responses, the reality of such social tensions is obscured. For an authentic understanding of these aboriginal women, we need to know what the younger Lardil feel about their own sexual promiscuity and the illegitimacy of their children in comparison to the older generation. And why did the Kaiadilt treat Huffer with "a passive type of hostile avoidance?" Was it simply "social distance," as she maintains, or was it that she, as a white woman prying into their lives, represented an intrusive force? The fact that the Kaiadilt and younger Lardil were well aware that Huffer was friendly with the older Lardil, with whom relations were rather tense, and that Huffer probed her interviewees about sexual intimacy may well have limited the extent to which they would share information. They could not assert as freely as Elsie, "I have nothing to be ashamed of." Entering into the lives of people who are culturally different from the investigator is the anthropologist's perennial problem which Virginia Huffer has not been able to surmount. Nevertheless, Huffer does give us a good treatment of one informant and, notwithstanding its serious shortcomings, her work is important. Too often, Third World women have been denied any voice at all.

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Leo Kanowitz. *Equal Rights: The Male Stake*. (Albuquerque: University of New Mexico Press, 1981) viii, 153 pp., \$19.95, \$9.95 paper.

Although it may be true that the equal rights movement for women will result in freeing both women and men from social and legal restrictions (and, in fact, it may be a rather convincing practical political argument), as a feminist, I find a book that supports these rights for women on the basis of reciprocally increased rights for men suspect. It reminds me of Thomas Jefferson arguing, in *Notes on Virginia*, against the continuation of slavery because of its debilitating moral effects on owners and their families. Leo Kanowitz, professor of law at the University of California, Hastings College of the Law, and author of other books on women and the law, makes such an argument in this collection of eight essays, most of which have been previously published elsewhere (from 1972 to 1981).

Three of the essays specifically involve discussion of the Equal Rights Amendment, a topic not yet ready for the junk pile since the amendment has been reintroduced into Congressional Committees and will surely yet provide a forum for national debate in the next months and years. Kanowitz's legal assessments of the ERA's desirability are detailed and convincing.

The most interesting essays involve Kanowitz's understanding of the effects of legal discrimination against men and his analysis of the shortcomings of the women's rights movement. Kanowitz states that both women and men have been "victims of severe and pervasive *de jure* sex discrimination." Most of us are aware of how women have been victimized. As examples of discrimination against men, Kanowitz cites the preference of mothers over fathers in custody cases, the absence of protective labor laws for men, and compulsory military service for men. The preference for mothers over fathers in custody cases is in fact an historically recent phenomenon, and one that keeps many contemporary women literally in the poorhouse since only about 25% of the women due to receive child support actually get what the court awards. Further, Black and Hispanic women are awarded support less than 50% of the time. One has to wonder, in light of the 59 cent wage gap, who is the victim of discrimination in custody cases. As for those labor laws that Kanowitz asserts protect women and discriminate against men, we have consistently seen regulations which "protect" women from working overtime and "protect" women from heavy lifting used to keep women out of the best paying jobs and promotions. Kanowitz argues we should extend protection to men, not take it away from women.

Kanowitz is absolutely correct in his argument that the draft applies only to men and thus is discriminatory. While many feminists oppose the draft for both sexes as a way of eliminating this discrimination, others maintain that only after the ERA is passed may Congress rightly draft women as well as men.

Acknowledging that feminists do not speak with one voice, Kanowitz offers his assessment of what is right and wrong with feminist public policy. He advises against economic boycott as a means of achieving goals for fear of possible backlash, particularly in depressed economic times. He rejects what he calls "vigilante" action on the part of Women Against Pornography and others because their actions constitute violations of First Amendment Rights. And he cautions against "any continued disregard or trivialization" of men's victimization on the basis of sex because it "weakens the sex-equality" movement. He may be correct, particularly in light of the conservative political mood of the country.

Kanowitz provides a 23 page appendix, an 8 page postscript, and 37 pages of notes to the essays to augment his essays. The notes are detailed and illuminating.

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Thomas Kochman. *Black and White Styles in Conflict*. (Chicago: University of Chicago Press, 1981) vi, 177 pp., \$12.95

Race, class and culture are the ingredients of black-white relations in America. Thomas Kochman's book attempts to separate out the cultural component of this mix and to examine it because he believes that it is both ignored and the source of much interracial conflict. The author is Professor of Communications and Theatre at the University of Illinois and has taught and researched in the area of black language and behavior. His background has clearly made him sensitive to aspects of black culture, a sensitivity he exploits in his book.

The thesis of the study is reminiscent of G.B. Shaw's observation that the problems in Anglo-American relations stem from the mistaken notion that we share a common language. Kochman's assertion is that blacks and whites make a similarly erroneous assumption about culture. "Both whites and blacks" he says "interpret each others' behavior in accordance with the meaning and value that behavior has within their own culture." The result is misperception and confusion.

The author sets out to illustrate this thesis by describing behavior, drawing generalizations with respect to cultural values for blacks and whites and then examining black and white responses to their respective behaviors. He attempts to assess what is happening and to indicate the sources of the problems.

For the most part, this turns out to be a thought-provoking and pragmatic exercise although there are some difficulties. For instance, while Kochman claims to separate class-related issues from cultural issues, throughout he compares "blacks" to "middle class whites." If we allow that the black middle class tends to be more acculturated and proportionally smaller than its white counterpart, can we assume therefore that what he calls black "community" people, i.e., urban